THE ORDOVRE OF COMMVNICATIOVN AND OF PVBLICT REPENTANCE,

vſed in the Church of Scotland, and commanded to be prented by the generall Aſſemblie of the ſame, in the Moneth of Iunij. 1569.

PRENTID AT EDINBVRGH BE ROBERT LEKPREVIK. ANNO. 1569.

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Albeit that in the booke of diſcipline the ca
alſwe'll of publict repentance as of excom
nicatioun ar ſufficientlie expreſſed: YIT
cauſe the forme and ordour ar not ſo ſet fu
that euerie Church and Miniſter may haue
rance that they agre with vtheris in proceidi
it is thoght expedient to draw ȳ ordour, wh
vniuerſallie within this Realme ſhal be obſ
ued.

And first we man vnderstand what crymes be worthy of excōmunicatioun, and what of publick repentence,

IN the first, it is to be noted that all crymes that be the Law of God deserue death, deserue also excōmunicatioun frome the societie of Christis Church, whither the offendar be papist or protestant: for it is no reassone that vnder pretense of diuersitie of religioun, open Impietie shuld be suffered in the visible body of Christe Iesus. And thairfor wilfull murtherars, Adulterars (fauchfullie conuict) Sorserars, Wiches, coniurars, Charmars, and geuars of drynks to destroy children, & oppin blasphemars (as if ony renunce God, deny the trueth, & authoritie of his holie word, rayll aganis his blessed Sacramētis) such we say aucht to be excōmunicat frome the societie of Christs Church. That there Impietie may be haldin in greatter horrour, & that thay may be the moir deiplie wounded perceaiing thame selfis abhorred of the godlie. Aganis such oppin malefactoris the processe may be sūmar, for the cryme being knawin, aduertisment aucht to be geuin to the Superintendent of the dioscy, ether be the Minister, or be such as can best geue informatioun of that fact. Except in

reformed Townis and vther places where th
Miniſterie is plãted with Miniſter & Elderis ac
cording to the act of the generall aſſemblie mad
the 26. of December 1568. And if there b
no Superintendent where the cryme is cõmitte
then aucht the informatioun to pas frome ſuc
as ar offended to the nixt Superintendent wh
with expeditioun aucht to direct his letters
ſummunds to the pariſh Church, where the offe
dar hath his reſidence if the Miniſterie be the
planted, & if it be not, or if the offendar haue n
certane dwelling place, then aucht the ſũmund
be direct to the cheif toun and beſt reforme
Church in that diocey, where the cryme w
committed, appointing to the offendar certa
day, tyme, and place, where and when he ſha
cõpeir befoir the Superintendent & his aſſiſto
to heir that cryme tryed as tuiching the truet
of it, and to anſuer for him ſelf, why the ſentẽ
ce of excommunicatioun ſhould not be pronun
ced publictlie aganis him. If the offendar laufu
lie warnit compeir not inquiſitioun being taki
of the cryme, charge may be geuin be the Supe
intendent to the [illegible]iſters ſo many as ſhall
thoucht neceſſ[illegible]r publicatioun of that ſen
tence to pronun[illegible]e ſame the nixt ſonday, th
forme whereof ſhall efter be declared. Bot an
if th

if the offendar compeir and alledge for him self, ony reaſſonable defēce, to wit that he wil not be fugitiue frome the law, bot wil abyd the cenſure thereof for that offence, then may the ſentence of excōmunicatiō be ſuſpendit till that the Magiſtrat be required to try that cauſe wherein if the Magiſtrats be negligent, Then aucht the Church frome ſecreit requiſitioun proceid till publique admonitioun, that the Magiſtratis may be vigilant in that caus of bloode, which cryith vēgeance vpone the hole land where it is ſched without puniſhmēt. If no remedie be them can be found, then iuſtlie may the Church pronoūce the offendar excommunicat, as one ſuſpect, beſidis his cryme, to haue corrupted the Iudges reuengeris of the blood: and ſo aucht the Church to proceid to excommunicatioun, whither the offendar be fugitiue frome the law, or if he procure pardoun, or illude the ſeueritie of Iuſtice be meanes whatſoeuer, beſy dis the tryell of his innocencie.

If the offendar abyde ane aſsiſe and by the ſame be abſolued, then may not the Church pronūce excōmunicatioū, bot iuſtlie may exhort the man be whoſe hand the blood was ſhed to entir in conſideratioun with him ſelf how precious is the lyfe of man before God, and how ſeueirlie

God cõmandeth bloode (howsoeuir it be sched, except it be by the sword of the Magistrat) to be punished. And so may inioyne vnto him suche satisfactionis to be maid publictlie to the church as may bear testificatioun of his obedience and vnfeined repentance. If the offendar be cõuict and executioun follow according to the cryme, then vpone the humble suyte of him that is to suffer may the eldars & minister of the Church not onlie geue vnto him consolatioun, bot also pronunce the sentence of absolutioun, and his fin to be remitted according to his repentance and faithe. And thus moche for excõmuuicatioũ of publique offendaris.

AND yit forther we man cõsiddir that if the offendar be fugitiue frome the law, so that punishment can not be executed aganis him, in that caise the Church aucht to delay no tyme, bot vpone the notorietie of his cryme, & that he is fled frome the presence of the Iudge, it aucht to prouunce him exõmunicated publictlie, and so contineuallie to reput him, vnto such tyme that the Magistrat be satisfied. And so whither the offendar be conuict in iudgement, or be fugitiue frome the law, The Church aucht to procead to the sentence of excõmunicatioun. The forme wherof followeth.

The Miniſter in publict audience of the pepill ſall ſay.

IT is cleirlie knowin vnto vs that. N. ſum-tymes baptiſed in the name of the father & of the ſone and of the holy ghoſt, & ſo reputed and compted for one Chriſtiane, hath fearfullie fallin frome the ſocietie of Chriſts body by cō-mitting of cruell & wilfull murther (or by cō-mitting filthy adulterie &c.) which cryme be the law of God deſerueth death. And becauſe the ciuile ſword is in the hand of Godds magiſtrat who notwithſtanding oft winkis at ſuch crymes: We hauing place in the miniſterie with greaf & colour of our hartts ar compelled to draw the ſword granted be God to his Church. That is to excōmunicat frome the ſocietie of Chriſt Ieſus, frome his bodie the Church, frome participati-un of Sacramentes and Prayeris with the ſame. The ſaid N. AND THER FOR IN THE NAME AND AVTHORI-TIE OF THE ETERNAL GOD AND OF HIS SONE IESVS CHRIST. We pronnuce the ſaid. N. excōmunicat and accurſed in that his wicked facte, And charges all that fauore the Lord Ieſus ſo to repute and

holde him (or hir) vnto ſuche tyme as th
ether the magiſtrat haue puniſhed the offend
as Goddes law commandis, Or that the ſa
offendar be reconſiled to the Church agane
publique repentance: and in the meantyme
earneſtlie deſire all faithful to cal to God to m
ue the hearts of the vpper powers ſo to puni
ſuch horrible crymes that malefactors may fe
to offend ewin for feare of puniſhment, and al
ſo to tuiche the heart of the offēdar that he m
deiplie conſidder how fearfull it is to fall in t
handes of the eternall God. That by vnfeane
repentance he may apprehend mercie in Ie
Chriſt and ſo awoid eternall condemnatioun.

THE ſentence of excommunicatioun o
pronounced the Church may not ſuddan
admit the murtherar, or conuict adulterar
repentance and ſocietie of the faithfull, alb
that pardone be purchaſſed of the magiſtrat:
firſt aucht inquiſition be taken if the murthe
haue ſatisfied the partie offended, that is the
and freindis of the man ſlane. Which if he ha
not done, nether is vnderſtand willing ſo to
ȳ church in no wayis may hear him. Bot & if
be willing to ſatisfie, & the freinds exceid m
ſure & the poſsibilitie of him that hath cōm
t

ed the cryme. Then aucht the Church to put moderatioun to the vnreasonable, in caise the ciuile magistrat hath not so done befoir: And so proceid with him that offereth repentance, that the wilfulnes of the indiscreit be not hinderance to the reconciliatioun of him that eirnestlie craueth the benefite & societie of the Church.

AND yit may not the Church receaue ony excommunicat at his first requeist: bot in such greuous crymes as befoir ar expressed (of vtheris shall be efter spokin) fourtie dayis at the least efter his first offer may be appointed to try whither the signes of repentance appeir in the offēdar or not. And yit in the meantyme ȳ Church may conforte him be holsome admonitiouns assuring him of Gods mercy if he be werilie penitēt: he may also be admitted to the hearing of the worde: Bot in nowyse to participatioun of prayeris nether befoir nor efter sermon. The first fourtie dayis expyred vpone his new suit the Superintendent or sessioun may Inioin such panes as may try whether he be penitent or not, the least ar, the murtherar, man stād thre seuerall Sōdayis in an publict place befoir ȳ Churchdure bair futed and bair headed cled in base & abiect apparaill, hauing the same wappē ẅ he vsed in the murther, or the lyke bloody in his hand, &

in conceaued words ſhall ſay to ſuch as ſhall enter into the Chruch.

¶THE CONFESSIOVN OF THE PENITENT.

SO far hath ſathan gottin victorie ouir me that cruellie I haue ſched innocent blood, for the which I haue deſerued death corporal and eternall. And ſo I grant my ſelfe vnworthie of the cõmoun lyght or yit of the company of men. And yit becauſe in God there is mercy that paſſith all meaſure, and becauſe the Magiſtrat hath not takin frome me this wrechit lyfe, I moſte earneſtlie deſyre to be reconſiled agane with the Church of Chriſt Ieſus, from the ſocietie whereof my iniquitie hath cauſed me to be excõmunicated. And therefore in the bowellis of Chriſt Ieſus I craue of yow to pray with me vnto God, that my greuous cryme may be of him remitted, & alſo that ye wilbe ſuppliantes with me to the Church, that I abyd not thus excommunicat vnto the end.

At the laſt of the thre ſondayis certane of the Eldaris ſhal receaue him into the Church & preſent him before the preaching place, and ſhal declair vnto the Miniſter that all that was inioyned to that offendar was obedientlie fulfilled by him. Then ſhall the miniſter recite vnto him alſ-

weill

ill the greuouſnes of his ſin, as the mercyes God if he be penitent. And thereefter ſhall quire of the Church if that they deſire any ther ſatisfactioun, and if no anſwer be geuin, en ſhall the miniſter pronounce his ſin to be mitted according to his repentance, and ſhall hort the Church to embrace him as one bro- er efter that prayer and thankis geuing be uin vnto God, as efter ſhall be deſcryued.

And thus far to be obſerued for the ordour in ceauing of thame that hath cõmitted capitall ymes, be it murther, adulterie, inceſt wichcraft vthers befoir expreſſed.

Reſteth yit one vther kynd of offendaris that ſerue excommunicatioun, Albeit not ſo ſum- arlie, to wit, ſuch as haue bene parttakars with in doctrine and Sacraments. And haue retur- 1
ed back agane to the papiſtrie, or haue geuin 2
ere preſence to ony parte of there abhomina- oun, or yit that of ony long cõtineuance with 3.
av thame ſelfis frome the ſocietie of Chriſtis dy, and frome the participatioun of the Sa- amẽtis when thay ar publictlie miniſtrat. Such doubt declair thame ſelfis worthy of excom- uniçatioun. Bot firſt they man be called ether fore the Superintendẽt with ſum ioyned with m, or ellis bẽfoir the Eldaris and ſeſsioun of ỹ

beſt and nixt reformed Church, where the o
dars hath their reſidence, who man accuſe th
defectioun: exhorte them to repentance, a
declair theme the danger wherein they ſtan

Whom if the offendar herith, the ſeſsioun
Superintendent may appoynt him ane day
ſatisfie the Church publictlie, whome by his
fectioun he had offended. Bot if he cõtinew
burne, then may the ſeſsioun or Superintend
command the Miniſter or Miniſters to decla
nixt ſounday the defectioũ of ſuch ane perſo
and his obſtinat contempt, & this aduertiſme
geuin two ſoundayis, the thrid may the ſente
of excomunicatoun be pronounced.

Offences that deſerue publict Repentance, And ordor to proceid thereintill

SVch offences as fal not vnder the ciuile ſw
and yit ar ſcladerous and offenſiue in t
Churche deſerue publict repentance, and
theſe ſum ar more haynous thẽ vtheris, fornic
tion, drunkenes vſed, ſwering, curſſed ſpeakin
chyding, feghting, brauling, and commoun
tẽpt of the ordour of the Church, brekin of t
Sabboth, and ſuchlike, aucht to be in no perſo
ſuffered. Bot the ſclander being knawin, t
offendar ſhould be called befoir the Miniſter
his cryme prouin, accuſed, rebuked, and he c
manda

manded publictlie to satisfie the Church: which
if the offendar refu's they may proceid to excō-
municatioū, as efter shall be declared. If the offē-
dar compeir not, summunds aucht to pas to the
thrid tyme. And then in caise he compeir not, X.
the Church may decerne the sentence to be
pronunced.

Vtheris be les haynous & yit deserue admoniti-
on. As wanton & vain wordes, vncomlie gestu-
res, negligence in hearing the preacheingis, or ab
stening from the Lordis table when it is publi-
ctlie ministrat, suspitioun of auarice or of pryde
superfluitie or ryatousnes in cheir or rayment,
theseve say & such vtheris ȳ of the world ar not
regarded deserue admonitioun, amonges the mē
bres of Christis body. First, secreatlie by on or
two, of those that first espy the offence. Which
if the persone suspected hear, and geue decla-
ratioun of amendment, then there nedeth no
farther processe. Bot if he contempne & dispise
the admonitioun, then shuld the formar admo-
nisars tak to them selfis two or thre faithfull &
honest witnes, in whose presence the suspected
offendar wald be abmonished, and the causis of
there suspitioun declared. To whom if then he
geue signification of repentance and promesse
of amendment, they may cutt of all forther ac-

cusatioun. Bot & if he obstinatlie contēpne b
the said admonitiouns, then aucht the first
secund brethren signifie the mater to the mi
ster and eldaris in there sessioun, who aucht
call the offendar, and befoir the complenars
cuse him alsweill of the cryme, as of ȳ cōten
of the admonitioun: if then he acknawledge
offence & be willing to satisfie the brethren b
foir offended, & the sessioun they present the
nedith no farther publicatioun of that offen
Bot if he declair him self inobedient to the s
sioun. Then without delay the nixt Sond
aucht the cryme, & the ordour of admonitiou
passed befoir be publictlie declared to the Ch
rch. And the persone (without specificatioun
his name) be admonished to satisfie in publi
that which he refused to do in secreit, and th
for the first. If he offerris him self to the Churc
befoir the nixt Sonday. The discretioun of th
Ministerie may tak such ordour as may satisf
alsweill the priuate personis that first war offe
ded as the Church declaring the repentance,
submission of that brother, that befoir appeare
stubburne, and incorrigible. Bot and if he aby
the secound admonitioun public, when th
his name shalbe expressed, and his offenses an
stubburnes declared, then can no satisfactioun
be rei

be reſaued, bot in publict: yea, it may not be receaued befoir that he haue humblie required the ſame of the Miniſterie and ſeſsioun of the Church in there appointed aſſemblie. If he continew ſtubburne, then the thrid Sonday aucht he be charged publictlie to ſatisfie the Church for his offence and contempt, vnder the pane of excõmunicatioun. The ordour whereof ſhall efter be declared.

AND thus ane ſmal offence or ſclander may iuſtlie deſerue excommunicatioun, be reſſone of the contempt & diſobedience of the offendar. If the offendar ſchaw him ſelf, penitent betuene the firſt admonitioun and the ſecund, & ſatisfie the Miniſterie of the Church. and the brethren that befoir war offended in there aſſemblie, then it may ſuffice that the Miniſter at cõmandement of the ſeſsioun declair the nixt Sonday (without compeiring or expreſsing of the perſone) his repentance and ſubmiſsioun, in theſe or vther wordis.

IT WAS ſignified vnto yow befoir (deirlie belouit) that one certane brother (or brethren) was noted or at the laeſt ſuſpected of ſome offēce whereof he being admoniſhed be one and two appered lyghlie to regard the ſame. And therefoir was he and his offence notified vnto the

Miniſterie in thare aſſemblie, who according to thare dewtie & charge accuſed him of the ſame. And not finding in him ſuch obedience as the profeſsioun of ane chriſtiane requireth, fearing that ſuch offences & ſtubburnes ſhould engender contempt and infect vtheris. THEY war compelled to notifie vnto yow the cryme, & the proceidingis of the ſeſsioun, mynding to haue ſocht the vttermoſt remedie in caiſe the offendar had cõtineued obſtinat: bot ſeing that it hath pleaſed God to mollifie the hart of our brother whoſe name we neid not to expreſſe ſo ŷ he hath not onlie acknowledged his offẽce, bot alſo hath fullie ſatisfied the bretheren that firſt war offended and vs the Miniſterie. And hath promeſed to abſteane frome all apperance of ſuch euill whereof he was ſuſpected and admoniſhed: we haue no iuſt cauſe to proceid to ony farther extremitie, bot rather to glorifie God for the ſubmiſsioun of our brother, & vnfeanedlie pray vnto him that in the *lyke* caiſe we and euerie one of vs may geue the lyke obedience

THE FORME AND ORDOVRE of publict repentance.

IT is first to be obſerued, that none may be admitted to publict repentance, except that firſt thay be admitted thairto be the Seſsioun & Aſſemblie of the Miniſteris and Elderis, in the which they ought ſharplie to be examinat, what feare and terrour they haue of Gods Iudgemẽtes, what haitrent of ſinne and doloure for the ſame: and what ſenſe and feilling they haue of Gods mercyes, in the which if they be ignorant they ought diligentlie to be inſtructed, for it is bot an mocking to preſent ſuche to publict repentance, as nether vnderſtand what ſinne is, what repẽtance is, what is grace, nor be whome is Gods fauour and mercie purcheſſed. After thẽ that the offender ſhall be in the Aſſemblie inſtructed ſo that he haue ſum taiſt of Gods Iudgementes, bot cheifly of Gods mercyes in Chriſt Ieſus, he may be preſented before the publict Churche vpon an Sonday after the Sermon, and before the prayeris and Pſalme; and then the Miniſter ſhall ſay.

Beloued and derreſt brethren we be reaſone of our charge & Miniſterie preſent befoir yow this brother, that by infirmitie of fleſhe and craft of Sathan hes feirfullie fallen from the obediẽce

of his God by committing .N. of an cryme &
(let the ſinne be expreſſed) by the which he
not onlie offended againſt the maieſtie of G
bot alſo by the ſame hes geuin great ſclan
and offence till his holy Congregatioun :
therefore doeth till his owen confuſioun, (
to the glorie of God and our great confort) p
ſent him ſelf heir before yow, to witneſſe
declare his vnfeaned repentance: The thrift
re care that he hes to be recoũſelled with G
throw Ieſus Chriſt, and with yow his breth
whome he hathe offended: And therefore
requiſite that ye and he vnderſtand what a
rance we haue to requyre ſuche publict ſa
faction of him: what profeit we ought to lea
in the ſame: and what profeit & vtilitie redo
des to boeth of this his humiliatioun.

That publict repentance is the inſtitutioun
God, and not mánes inuentioun may be plane
gaddered of the wordes of our maiſter, comm
ding that if ony haue offended his brothe
what ſorte ſo euer it be, that he ſhall go to hi
and be recounſelled vnto his brother: if the
fence committed againſt one brother requ
reconſiliatioun: the offence committed aga
many brethren requyreth the ſame. And if
man be chargeit be Chriſt Ieſus, to go to an

whome he hath offended, & thair by cõfeſsing of his offence requyre reconſiliation: mucho moir is he bound to ſeik an whole multitude whome he hes offended, and before thame with all humilitie requyre the ſame. For ỳ wo which our maiſter Chriſt Ieſus pronunceth againſt euerie man that hes offended the leaſt one within his Churche, remaneth vpon euerie publict offender, vnto ſuche tyme as he declare him ſelf willing to remoue the ſame: which he can neuer do vnto ſuche tyme as he let the multitude whome he hes offended vnderſtand his vnfeaned repentance. Bot becauſe that all men of vprycht Iugement agre in this, that publict offences requyre publict repentance, we pas to the ſecund head, which is, what is it that we haue to conſidder in the fall and ſinne of this our brother: if we conſidder his fall and ſinne in him only, without hauing conſideration of our ſelfes and of our owen corruptioun, we ſall proffeit nothing, for ſo ſhall we bot deſpyſe our brother and flatter our ſelfes. Bot if we ſhall earneſtlie conſidder what nature we beare, what corruptiõ lurketh in it, how prone and reddy euerie one of vs is to ſuche and greater impietie, then ſhall we in the ſinne of this our brother accuſe & dãpne our owen ſinnes, in his fall ſhall we conſidder &

lament our sinful nature, also shall we ioyne
repentance, teares, and prayeres with him &
knowing that no flesh can be iustefyed bef
Gods presence, if iudgemēt proceid without
cy. The proffeit which this our brother &
haue of this his humiliation is, that we & he
be assured that moir reddie is our god to rece
vs to mercy throwght Iesus Christ, his only s
then we ar to craue it. It is not sin be it neue
greuous, that shall debar vs from his fauour if
seik to his mercy: for as all haue sinned, & ar
thame selfis destitute of Godis grace. So is
reddy to shaw mercy vnto al, that vnfenedlie
for the same: Yea, he doeth not onlie resaue s
as come, bot he by the mouth of his deir so
calleth vpone such as be burdened and laide
with sin, and solempnedlie promeseth that
will refreshe thame.

We haue besids ane vther commoditie
wit, that if we shall heirefter fall in the lyke
greater (for we stand not by our awin pow
bot by grace onlie) that we be not eschamed
this same sort to humble our self and confe
our offence. Now therefore brother as we
praise God in this your humiliatioun, beseik
him that it be without hypocrisie. So it becu
eth yow earnestlie to considder of what my

and with what hart ye preſent your ſelf heir before this Aſſemblie. It is not your ſinne that ſhal ſeperate yow from your God, nor from his mercy in Ieſus Chriſt, if yowrepent the ſame: bot hypocryſie & inpenitencie which God remoue frome yow andvs is no wiſe tolierablebefore his preſence.

The offender ought proteſt before God that he is ſory for his ſinne, and vnfeanedly deſyreth God to be mercyfull vn to him, and that for the obedience of his deare Sone our Lord Ieſus Chriſt.

THE MINISTER.

WE can only ſe that which is without, and according to your confeſsioun Iudge, leauing the ſecreites of the hart to God, who onlie can try and ſearch the ſame. Bot becauſe vnfeaned repentance for ſinne, and ſimple confeſsion of the ſame, are the mere giftis of God, we will ioyne our prayeris with youris, that the one and the vther may be granted to yow and vs.

THE PRAYER.

ETernall and euerleuing God Father of our Lord Ieſus Chriſt, thow that by the mouth of thy holy Propheites and Apoſtilles, hes plane lie pronunced that thow deſyreſt not the death of ane ſinner, bot rather that he may conuert &

liue: who also hes send thy only Sone to suffe
the cruell death of the Croce, not for the iust
bot for suche as find them selfes oppressed wit
burden of sinnes. That by him and his aduoca
tion they may haue accesse to the throne of th
grace, being assured that before the they sha
find fauour and mercy. We are conuened (ô
Lord) in thy presence, and that in the name o
this same our Lord Iesus thy deare Sone: to ac
cuse before the our sinnes, and before the feit o
thy maiestie, to craue mercy for the same. W
moste hûblie beseche the ô Father of mercyes
first that thow will tuiche and moue our harte
by the power of thy holy Spirite in suche sorte
that we may come to ane trew knawlege of ou
sinnes: Bot cheifly, ô Lord, it will please the t
moue the hart of this our brother .N. &c. who
as he hes offended thy maiestie, & an great nû
ber of this thy holy Congregation by his gre
uous and public sinnè, so doeth he not refus
publictlie, to acknowledge & confesse the same
as that this his humiliatioun geuin to the glori
of thy name presentlie doeth witnes: Bot be
cause, ô Lord, the external confessioun witho
the dolour of the hart auaileth nothing in th
presence, we moste humblie beseche the tha
thow wilt so effectuallie moue his hart & oure
also

alſo, that he and we without hypocryſie, damning that which thy Law pronunceth iniuſt, may atteane to ſome ſenſe and fealing of thy mercy, which thow hes aboundantly ſhawen vnto mankynde in Ieſus Chriſt our Lord.

Grant, ô Lord, vnto this our brother the repentance of the hart, and ſincere cõfeſsion of the mouth to the praiſe of thy Name, to the cõforte of thy Church, and to the confuſion of Sathan. And vnto vs grant ô Lord, that albeit we cã not liue altogether clene of ſinne, yet that we fal not in horrible crymes to the diſhonour of thy holy Name, to the ſclander of our brethren, and infamie of thy holy Euangell which we profeſſe. Let thy godlie power, ô Lord, ſo ſtrenthen our vaiknes, that nether the craft of Sathan, nor the tyrannie of ſinne draw vs vtterlie from thy obedience. Giue vs grace, ô Lord, that by holynes and innocencie of lyfe, we may declare to this wicked generatioun what difference there is betuix the ſõnes of light, & the ſonnes of darknes, that men ſeing our gude workis may glorifie the and thy Sone Ieſus Chriſt our only Sauiour and redemer, to whome with the and the holy Spirite be all honour, praiſe, and glorie now and euer. Amen.

the Miniſter ſhall turne him to the penitent brother, and in full audience ſhal ſay

YE haue hard brother what is your dewtie towardes the Church which ye haue offended, to wit, that willinglie ye cõfeſſe that cryme that ye haue committed, aſking God mercy for the ſame, and ſo that ye may reconſeill your ſelues to the Church, which ye haue offended. Ye haue hard alſo the affectiõ & care of the Church towardes yow there penitent brother notwithſtanding your greuous fall, to wit, that we all heir preſent ioyne our ſinnes with your ſinne, we all repute and eſteame your fall to be our owen: we accuſe our ſelfes no les then we accuſe yow: now finallie we ioyne our prayeres with youris, that we and ye may obtene mercy, and that by the meanes of our Lord Ieſus Chriſt. Let vs therefore brother haue this conforte of yow, that ye will oppenlie and ſemplie confeſſe your cryme, and giue to vs atteſtation of your vnfeaned repentance.

The penitent ſhall then oppenlie confeſſe the cryme whatſoeuer it be, and ſhall deſyre God mercy, and pray the Church to call to God for mercy with him, and vnfeanedly deſyre that he may be ioyned againe to their ſocietie & nũber.

I

IF the penitent be confounded with ſhame, or ſuche one as can not diſtinctlie ſpeik to the confort and inſtruction of the Church, the Miniſter ſhall mak repetition, that euerie head may be vnderſtand by the ſelf, and thereafter ſhall aſk the penitent if that be his confeſsion, & if ſo he beleueth. His anſwer affirmatiue being reſaued, the Miniſter ſhall aſk the Congregation if they iudge any forther to be requyred for their ſatiſfactioun, and reconſiliation of that brother. No cõtradictioun being made, the Miniſter ſhal ſay to the penitent.

We haue hard deare brother your confeſsiõ, for the which we from our hartis praiſe God, for in it the Spirite of Ieſus Chriſt hath confoũded the Deuill, and broken doun his head and power in that, that ye to the glorie of God haue oppenly dampned your ſelf and your impietie, imploring grace and mercy for Chriſt Ieſus his Sones ſake. This ſtrenth, ſubmiſsion and obedience can not proceid from fleſhe and blude, bot is the ſingular gift of the holy Ghoſt. Acknowledge therefore it to be geuin vnto yow by Ieſus Chriſt our Lord, and now tak head leaſt at any tyme ye be vnmyndefull of this great beniſite, which no doubt Sathan doeth inuy, & will aſſaile by all meanes poſsible that yow may a-

buſe it: he will not ceaſe to tempt yow to fall a-
gaine in ſuche or crymes more horrible. Bot re-
ſiſt the Deuill and he ſhall flee from yow. Liu
in ſobrietie, be inſtant In prayer, commend you
ſelf vnfeanedlie to God, who as he is faithfull, ſ
ſhall he giue to vs victorie ouer ſinne, death, &
Sathan, and that by the meanes of our head an
Souerane campioun Ieſus Chriſt, to whome b
all praiſe glorie and honour now & euer. Amen.

¶ Ane admonition to the Church.

IT is your dewtie brethren to tak exemple o
this our penitent brother: firſt, that ye be v
feanedly diſpleaſed in your owē hearts for you
ſinne:, ſecundarly, that with this our brother ye
accuſes thē in the ſyght of God, imploring grace
and mercy for your offences committed: and
laſt, if any of yow ſhall after this publictlie of-
fend that ye refuſe not with the lyke reuerence
to ſatiſfie the Church of God offended in yow.
Now only reſteth that ye remit and foryet all
offences which ye haue conſaued heretofore by
the ſinne and fall of this our brother, accept and
embrace him as ane member of Chriſts body: let
none take vpon him to reproche or accuſe him
for any offences that before this hour he hath
committed.

mmitted. And that he may haue the better assurance of your good wil and recõciliation prostrate your selfes before God, and render him thankes for the conuersion and repentance of his our brother.

The thankes geuing.

HEauenly Father, fontane of all mercy and consolation, we confesse our selfes vnworthie to be compted amonges thy children, if thow haue respect to the corruption of our nature: but seing it hath pleased thy fatherly goodnes, not only frelie to chuse vs, in thy deare sone our Lord Iesus Christ, by his death to redeme vs, by his Euangell to cal vs, and by his holy spirite (which bothe are thyne) to illuminate vs. Bot also that thow hath commanded thy word and holy Euangell to be preached, to the end, that the penitent shall haue an assurance of the remission of their sinnes, not only for a tyme, bot euen als oft as men from sorrowfull hearts shall call for thy grace and mercy. In consideration of this thy fatherlie adoption and ineffable clemencie showen vpon vs we can not bot praise and magnifie thy fatherlie mercy: an testimonie whereof we not only feale in our selfes, but also seith the same euidentlie in the conuersion of this our brother, whome Sathã for an tyme held

in bondage, but now is set at fredome by th
power of our Lord Ieſus Chriſt, and is returne
againe to the ſocietie of his body: Grant vn
vs heauenlie father, that he and we may more
more be diſpleaſed for our ſinnes, and proce
in all maner of good workes, to the praiſe of th
holy name, and edification of thy Church, b
Ieſus Chriſt our Lord and only Sauiour. So bei

The thankes finiſhed, the Miniſter ſhall re
quyre of the penitent if that he wil be ſubiec
to the diſcipline of the Church, in caiſe th
he after offendeth, who anſwering that h
will, the Miniſter ſhall ſay in maner of abſo
lution.

If thow vnfeanedly repentis thy former in
iquitie, and beleues in the Lord Ieſus, then I in
his Name pronunce and affirme that thy ſinne
ar forgeuin not only in earth, but alſo in the he
uen according to the promiſes annexed with the
preiching of his word, and to the power put in
the Miniſterie of his Church.

Then ſhal the Elders & Deacons with Mi
niſters if any be, in name of the hole Church
take the reconſealed brother by the hand, &
embrace him in ſigne of full reconſiliation.

There after ſhall the Churche ſing the .103.
Pſalm

Pſalme, ſo muche as they think expedient. And ſo ſhall the Aſſemblie with the benediction be dimiſſed.

¶ The forme of excommunication.

After that all admonitiones, bothe priuate & publict be paſt, as before is ſaid, then muſt the Church proceid to excommunication, if the offender remaine obſtinate. The Sonday therefore after the thrid publict admonition, the Miniſter being before charged be the Seſsion or Elders, ſhall thus ſignifie vnto the Church after Sermon.

It is not vnknowen vnto yow, with what lenitie and carefulnes the Miniſterie and the whole Church by priuate & publict admonitions hath ſoght .N. &c. to ſatisfie the Church, and to declare him ſelf penitent of his greuous crymes & rebellion by the which he hath offended Gods Maieſtie, blaſphemed his holy Name, and offended his Church, in whome to this day we finde nothing bot ſtubburnes, we can not therefore of conſcience wink any longer at the diſobedience of the ſaid .N. leaſt that his exemple infect and hurt vthers, We are compelled therefore in the feare of God to giue the ſaid .N. in the hands & power of the Deuill, to the diſtruction of the

fleshe, if that by that meane he may be brought to the cõsideration of him self, & so repent, & auoid that fearful cõdempnation that shall fal on inobedient in the day of the Lord Iesus. At least that ony shal think that we do this of malie presumptioun without the assurance of the Scriptures, ye shall shortlie heir what commandement and authoritie we haue so to do.

First, we haue the commandement of our master and Sauiour Iesus Christ, to holde suche as Ethnikes & publicanes, as will not heir the voice of the Church. Bût plaine it is, that this obstinate .N. hath contempteously refused all holsome admonitions, and therefore we not one or two, but the whole Church must holde him as ane publicane, that is, as one cutted of the body of Iesus christ, & vnworthie of any societie with him, or with the benefites of his Church, till his new conuersion and his resauing againe.

Secundarly, we haue the command of the Apostle S. Paule, and that feareful sentence, which he being absent did notwithstanding pronunce against the inceste, with his sharp rebuke to the Corinthianes, becauſe that with greater zeale & expedition they expelled not frome amonge them that wicked man. And if any think that the offẽce of this foirnamed obstinate, is not so hay-

nous

nous, as that of the inceſt, let ſuche vnderſtand, that mercy and fauour may rather be granted til any vther ſinne, then to the contempt of holeſome admonitions, and of the iuſt and laughfull ordinances of the Church. For vther ſinnes how haynous that euer they be (ſo be it that they deſerue not death) as by vnfeaned repentance they are remitted before God, ſo vpon the ſame humblie offered vnto the Church, ordour may be taken that the offender may be conforted, & at lenth reſtored to the ſocietie of the Church againe: but ſuche as proudlie contempne the admonitions of the Church, priuate or publict, declare thame ſelfes ſtubburne, rebellious, and altogether impenitent, and therefore moſte iuſtlie ought they to be excommunicate.

The precept of God geuin vnder the Law to expell from the middes of Gods people, ſuch as were leprous (without exception of perſones) is to vs an aſſurance that we ought to expell from the ſocietie of Chriſtes body ſuche as be ſtriken with ſpirituall leproſie, for the one is no les infectiue and dangerous then is the vther. Now ſeing that we knowe excommunication is Gods ordinance, let vs in few wordes vnderſtand the vtilitie and vſe of the ſame.

By it firſt is the Churche purged of oppen

wicked doers, which is no ſmal commoditie, c
ſiddering that we feght in the myddes and ey
of this wicked generation, which ſeiketh in
nothing more then occaſion of ſclander. Secu
darly, by it is the Church and euerie member
the ſame reteaned in obediẽce and feare, whe
of all had neid if the frayltie of our fleſhe ſh
be rightly conſiddered. Thridly, by it we exe
ciſe ane ſingulare worke of cheritie, whill th
we declare our ſelfes careſull to kepe the floc
of Chriſt in puretie of maners, and without da
ger to be infected: for as it were an work bot
vncheritable and cruell to ioyne together
one bed perſones infected with peſtilẽt or vth
contagious and infectiue ſores with tender ch
dren, or with ſuch as were hole: ſo is it no
crueltie to ſuffer amonges the flocke of Ie
Chriſt ſuch obſtinat rebelles. For trew is th
ſentence of the Apoſtle, an lytill leauen corru
teth the whole maſſe. But leaſt that we ſhal ſe
to vſurpe power ouer the Church, or to do a
thing without the knowledge and cõſent of t
whole body, for this preſent we delay the ſe
tence, willing ſuch as haue any thing to obie
in the contrair to propone the ſame the nixt Se
ſion day, or elles to ſignifie the ſame to ſome
the Miniſteris or Eldaris that anſwer may be g
uin the

in thereto, and in the meane tyme we will call to God for the conuersion of the impenitent.

¶ The prayer for the obstinat.

ETernall and euerlyuing God, Father of our Lord Iesus Christ, whose verray propertie is to shewe mercy, and to restore lyfe, euen whē to mannes Iudgement death hath gottin dominion ouer thy creatures: for thow first soght, called, accused, and conuicted, our Father Adame after his transgression, & being so dead in sinne, and thrall to Sathan, that he could nether confesse his offence, nor yet ask mercy for the same. Thow by thy fre promyses of mercy and grace, gaue vnto him an new lyfe, and strenth to repēt. The same ordour muste thow kepe, ô Lord, with all thy chosen children of his posteritie. For in mannes corrupt nature there can be no obedience, whill that thow by operation of thy holie Spirite worke the same. And therefore we moste humblie beseke the for Iesus Christ thy Sones saik pitifullie to look vpone this thy creature, who ones was baptised in thy name: & hath professed him self subiect to thy religioun, and vnto the discipline of thy Church: whome sathan (alace) now so blyndeth that obstinatly he contē-

pneth the one and the vther. We haue follow
ô Lorde, the rewlle prescribed vnto ws by t
deir Sone our Lord Iesus Christ in admonishi
and threatning him, bot hidderto haue profit
nothing concerning him & his humiliatioun.
Bot ô Lord as thow allone knowes, so m
thow allone change and mollifie the hartes
the proude and impenitent. Thow by the vo
of thy Propheit Nathan walkened Dauid fro
his dedlie securitie. Thow without ony proph
bet doune the pryde of Manasses in the preso
efter that he shad ched the bloode of thy s
uandis, and had repleniſhed Ierusalem with
kynd of impietie. Thow turned the hart of Pe
at the looke of thy deir Sone, oure Lord Ie
Christ efter that feirfullie with horrible imp
cationis he had thrise oppinlie denyed him.
O Lord thy mercyes without measure indure
euir. To the which we efter long trawel do re
this obstinat & impenitēt. Earnestlie desiring t
ô father of mercies, first so to peirse his hart
the feir of thy seueir iudgemēts ỹ he may be
to vnderstād that thus cōtemning all holsome
monitions he prouokis thy wraith & indignati
aganist him self. Oppen his eyis that he may
how feirful & terrible â thing it is to fal into t
hands: & thereftir molifie and oynt his harte

the vnction of thy holie ſpirit. That he may vnfeanedlie cõuert vnto the, & geue vnto the that honour and obedience ȳ thow requireſt in thy holie worde, & ſo to our cõfort that now murne for his rebellioun, that he may ſubiect him ſelf to the iuſte ordinance of thy Church, & awoide that feirfull vengeance that moſt aſſuredlie ſhall fall vpone all the inobedient. Theſe thy graces Heauinlie Father, & Farther as Thow knoweſt to be expedient for vs & for thy Churchvniuerſall we call according as we be taught to pray be our Souerane Mailter Chriſt Ieſus ſaying.

OVR FATHER. &c.

THE ſecund Sounday efter ſermone & publict prayeris the miniſter ſhall in audience of the hole Church aſk the Eldars & Deacons, who man ſit in ane eminent & propir place, that there anſwer may be hard.

THE MINISTER.

HATHE N. whome the laſt day we admoniſhed vnder the pane of excommunicatioun to ſatisfie the Church for his publict ſclander and contempt of the miniſterie be him ſelf or be any vther offerred his obedience vnto yow.

They ſhall anſwer as the trueth is yea or nay.

IF he hathe ſoght the fauoris of any within

the miniſterie with promiſe of obedience, then ſhall farther proceſſe be delayed, and he commanded, to appeir before the ſeſsioun in there nixt aſſemblie where ordour may be takin for his publict repentance, as in the formar heads expreſſed. If he haue not labored to ſatisfie the Church, then ſhall the miniſter proceid and ſay,

IT can not be bot dolorous to the bodie that any one membre thereof ſhould be cut of and periſh, and yet it aucht to be more feirfull to the member then to the bodie, for the membre cut of can do nothing bot putrefie and periſh, & yit the bodie may reteane lyif and ſtrenth. Bot the rebellioun of this obſtinat may proceid in one parte frome ignorance for it may be that he vnderſtandeth not what excõmunicatioun is, and what is the danger of the ſame: I ſhall therefor in few wordis oppin the one and the vther.

Laughfull excommunicatioun (for the thondringis of that Romane Antichriſt ar bot vanitie and wynd,) is the cutting of frome the body of Ieſus Chriſt, frome participatioun of his holy Sacramentis, and frome publict prayeris with his Church. by publict & ſolemned ſentence all obſtinat and impenitent perſonis eftir dew admonitionis, which ſentence laughtullie pronunced in earth is ratified in the heauin, by bynding of the

ſame

ſame ſinnes that they bynd in earth. The danger heirof is greater then man can ſudandlie eſpy, for ſeing that without the body of Ieſus Chriſt, ther abydeth nothing bot death & dānation to mankynd, in what eſtait ſhall we iudge thame to ſtand that, iuſtlie, ar cutted of frome the ſame.

Yea, what horrible vengeance hyngeth vpon thame and there poſteritie, notable and ſeueir puniſhmentis may inſtruct vs. Cain the murtherar was not accurſſed within his awin perſone onlie, bot that ſame maledictioun rang in his poſteritie, and vpon all that ioyned there with, til that all mankynd was deſtroyed by watter(Viij. perſonis reſerued) Cham lykwyſe was accurſſed in his ſone Canaan, the ſeueritie wheirof proceded euin to the exterminion of that hole raſe and natioun.

THE ſempill worde of our Maſter IESVS Chriſt cauſed the Fig Tree ſuddanlie to wither. At the voce of Peter, Ananias, and Saphira, war ſtriken to death. The ſame God & Lorde Ieſus with the power of his holie ſpirit that then was potent and iuſt, wirkis euin now in the miniſterie of his Church. The contempt wheirof he will in nowiſe ſuffer vnpuniſhed. And therefoir ye that haue acquentance or familiaritie with the foirnamed obſtinat declair vnto him theſe dangeris

and will him not to tempt the vtermoiſt, & thus yit agane let vs pray to God for his conuerſion.

Let the formar prayer be publictlie ſaid.

THE thrid Sonday let the firſt queſtioun be proponed by the miniſter to the Eldars and Deaconis cõcerning the ſubmiſsiõ of the obſtinat ſo oft admoniſhed as was proponed the ſecund: if repentance be offered let ordour be takin as is beſoir ſaid, with one charge to the Church to prayſe God for the cõuerſioun of that brother. If repentance be not offered, then ſhal the miniſter expone whereinto the perſone that is to be excõmunicat, hath offended how oft, & by whó he hathe bene admoniſhed alſwell priuatlie as publictlie, and ſhall demand of the Eldaris and Deaconis if ſo was not, whoſe anſwer reſaued, The miniſter ſhall aſk the hole Church, if they think that ſuch cõtempt ſhuld be ſuffered amãgs thame: and if then no man mak interceſsion for the obſtinat, the Miniſter ſhall proceid and ſay.

O F Verray conſcience we ar compelled to do that which to our hartis is moſt dolorus, to wit, to geue ouer in the handis of the Deuill this foir named obſtinat contempnar. N. whome ones we eſteamed one member of our body, and that not onlie for the cryme that he hathe cõmitted,

bot mu

bot muche rather for his proude cõtempt and intollerable rebellioun leſt that our ſufferance of him in this his impietie ſhuld not only be imputed vnto vs, bot alſo that he ſhuld infect vthers with the ſame peſtilence. And therefore we man vſe the laſt remedy, how greuous that euer it be vnto vs. AND yit I deſire yow for more ample declaratioun of your chriſtiane cheritie towards him, ye pray with me vnto God now for the laſt for his conuerſioun.

THE laſt prayer before the excõmunication.

OMnipotent, Eternall and mercyfull Father, who for that good will that thow beareſt vnto vs in Ieſus Chriſt thy deir Sone, will not ȳ death and deſtructioun of ane ſinnar. Bot rather that he by inſpiratioun and mouing of thy holie ſpirite cõuert & liue: who alſo doeth witnes the vertew & ſtrenth of thy worde to be ſuch, that it cauſeth the Montanes to ſchaik, the Rockes trẽble, and the Floodes to dry vp. Behald we thy children & peple heir proſtrat before thee, moiſt humblie beſeik the in the name of thy deir Sone our Lorde Ieſus Chriſt. That thow will moue & peirſe the harte of our impenitẽt brother whom Sathan ſo long hathe indured and hardened: let it pleis thy Maieſtie be the vertew of thy holie

ſpirite, that thow wilt mollefie the ſame. Expell
his darknes and by the lyght of thy grace that
now wilt ſo illuminat him that now at length he
may feill firſt how greuouſlie he hathe offende
aganis thy Maieſtie. And ſecundarlie againſt thy
holie Church, & aſſemblie: Geue him thy grace
to acknawledg, accuſe, & dampne alſweil befoir
vs whom he hath offēded as befoir thy preſence
this his proude contēpt, leaſt thatwe be the ſame
prouoked be cōpelled with all our greiffis to cut
him of thy myſticall body, whom we ô Lorde
vnfeanedlie deſire to reteane ẅ in thy Church
as one lyuelie mēber of thy deir Sone our Lorde
Ieſus, heir vs mercyfull father, cal bak agane this
our Impenitēt brother ỳ now tendith to eternal
deſtructiō. That we al who before thy preſence
euin for his rebellion do mourne may receaue
him agane with gladnes & ioy, & ſo render pra-
yſe and honour vnto the befoir this thy holie
cōgregatioun.

We grant oure ſelfis ô Lord, vnworthy whome
thow ſhuld heir, becauſe we ceaſe not to offend
the by oure continewal tranſgreſsing of thy ho-
lie preceptes. Looke not vpone vs mercyfull fa-
ther in this oure corrupt nature, bot looke thow
to thy deir Sone, whome thow of thy mere mer
cy hathe appointed oure head, great Biſhope ad

uocat

ocate, Mediator, and onlie Propitiator, in him
nd in the meritis of his death. We humblie be-
che the mercyfullie to behald vs, & ſuffer not
he moſt innocent blode of thy deir Sone ſched
or vs and for this our impenitent brother, to be
rophaned by the tyranny & ſlyght of Sathan.
Bot by the vertew of the ſame let this oure
mpenitent brother be broght to vnfeaned repē-
ance, that ſo he may eſchaip that feirfull con-
demnatioun in the which he appereth to fall.
This we aſk of the ô heauinlie father in the bol-
dnes of oure head, and Mediator Ieſus Chriſt,
praying as he hath taught vs. Oure Father.

IF eſtir this prayer the obſtinat compeir not to
offer his repentance, then ſhall the Miniſter
proceid and ſay.

Bretheren ſeing that as ye haue hard this ob-
ſtinat and impenitent perſone. N. hathe ſo
greuouſlie offended aganiſt GOD, and againſt
this his holie cōgregatioun, who be no meanes
as ye may perceaue can be broght to repentan-
ce, whereof it is euident by the word of God
that he is fallin frome the Kingdome of Heauen
and frome the bleſſed ſocietie of the LORDE
IESVS. AND we (albeit with dolour of

our hartes) may now execute that which the mandemēt of Ieſus Chriſt, and the practiſe of Apoſtile ſchaweth that of oure office we au to do. To wit. that we ſhall publictlie declair pronunce ſuch to haue no ſocietie with vs, declair thame ſelfis obſtinat & rebellious ag all hoiſome admonitiounis, and the bleſſed dinances of his Church, & that we may do ſame. Not of oure awin authoritie, bot in name and power of oure Lorde Ieſus Chriſt fore whome all kneis ar compelled to bow. vs humblie fall doune before him, and on maner pray, and pronunce this ſentence.

The inuocatioun of the name of Ieſus Chriſt to excōmunicat the impenitent, To gitther with the ſētence of excōmunicatioun.

O LORDE Ieſus Chriſt the onlie & eter nall King of all the choſin children, of th Heauinlie Father, the head and lawgeuer of t Church, who by thy awin mouth hath cōm ded that ſuch offendars as proudlie contemp the admonitiouns of thy Church, ſhall be out frome the ſocietie of the ſame, & ſhal be puted of thy profeſſouris as prophane Ethnic We willing to obey this thy precept which

we ha

haue receaued be inſtitutioun of thy Apoſtile
heir preſenlie conuened in thy name to excō-
nicat and caſt furth frome the ſocietie of thy
lie bodie. and frome all participatioun with
Church in Sacramentis or prayeris. N.
hich thing we do at thy cōmandement, & in
power & authoritie to the glorie of thy ho-
name. To the conſeruatioun and edification
this thy Church, in the which it hath pleſed
e to place vs Miniſters: And to the extreme
medie of the ſtubburne obſtinacie of the fore
med impenitēt, anp becauſe ȳ haſt promeſſed
yſelf, euir to be with vs. Bot ſpecialie with
ch as vprightlie trauel in the miniſterie of thy
urch whom alſo thow hes promiſſed to inſtr-
& guyde be ȳ dictament of thy holie ſpirit.
WE moſt humblie beſeche the ſo to gouerne
aſsiſt vs in the execution of this oure charge.
hat whatſoeuir we in thy name do heir pro-
nce in earth, that thow wilt ratifie the ſame in
e Heauin. Oure aſſurance ô Lorde is thy ex-
reſſed word. And thairfore in boldnes of the
me. HEIR I IN THY NAME AND at the
cōmandment of this thy preſent congregatioun
ut of, ſeclude, & excommunicat frome thy bo-
ie, and frome oure ſocietie. N. as one perſone
landerous proude contempnar, and one mem-

ber for this preſent all to gither corrupted
pernicious to the bodie. And this his ſin (al
with ſorow of hart) be verteu of oure miniſt
we bynd and pronunces the ſame to be bo
in Heauin and Earth. We farther geue ou
the handis, & power of the Deuill the ſaid.
to the deſtructioun of his fleſhe, Straitlie c
geing all that profes the LORDE IESVS,
whoſe knawledge this our ſentence ſhal cum
reput and hald the ſaid. N, accurſſed, and
worthie of the familiar ſocietie of Chriſtia

Declaring vnto all men that ſuch as heire
befoir his repentance ſhall hant, or familia
accumpanie him, ar partakaris of his impietie,
ſubiect to the lyke condemnatioun. This o
ſentence ô Lorde Ieſus pronunced in thy na
& at thy cõmandemẽt we humblie deſire the
ratifie according to thy promis. And yit Lor
ỹ that come to ſaue that which was loſt, loo
vpone him with the eyis of thy mercy, if
good pleaſour be. And ſo peirs thow his har
he may feil in his breiſt the terrours of thy Iu
gementis, that by thy grace he fructfullie m
be conuerted to thee. And ſo damning his a
impietie, he may be with the lyke ſolemnitie
ceaued within the boſome of thy Church, fro
the which this day (ẅ greif and dolour of ou

har

rtis) he is ejected.

LORDE in thy presence we protest that our awin affections moue vs not to this seueritie: bot onlie the hatrent of sin, and obedience that we giue to thy awin cõmandement. And therfor O Heauinlie Father we craue the perpetuall assistance of thy holy spirit, not onlie to brydill our corrupted affectionis, bot also so to conduct vs in all the cours of our hole lyf, that we neuir fall to the lyk impietie & contempt: Bot that cõtinuallie we may be subiect to the voce of thy Church, and vnto the Ministers of the same, who treulie offer to vs the word of lyfe the blessed Euangell of thy onlie belouit Sone Iesus Christ. To whome with the and the holy spirit be all prayse glorie & honour now & euer. So beit.

The sentence pronunced & the prayer ended.

THE Minister shal admonish the Church ý all the faithfull hald the excõmunicat as an Ethnik as before is said, that no man vse his familiare company. And yit that no man accuse him of ony vther cryme, then of suche as he is cõuicted of, and for the which he is excommunicat. Bot that euerie man shall secretlie call to God for grace to be granted to ý excõmunicat. Such as haue office in the Ministerie may vpone lice-

ence required of the Church ſpeik with the communicat, ſo long as hope reſteth of his conuerſioun: Bot if he cõtinew obſtinat then all the faithfull vterlie to abhor his preſens & cõmunication: And yit aucht thay more earnelie to call to God that Sathan in the end may confounded, & the Creature of God fred fro his ſnares by the power of the Lorde Ieſus. And ẏ the accuſtomed benediction the aſſembly ſ be dimiſſed efter they haue ſong the 101. p or one portion thereof, as it ſhall pleiſe the gregatioun.

¶ The ordoure to receaue the excõmunicat agane to the ſocietie of the Church.

FIrſt we muſt obſerue that ſuch as deſerued ath for ẏ cryme cõmitted, neuir be admitt to the ſocietie of the church vnto ſuche tyme ether ẏ Magiſtrat puniſh according to thei or ellis pardon the crym, as before we haue ſ Bot ſuch as for vther offences & for there cõ mpt ar excõmunicat may be receaued whẽ th ſhall earneſtlie ſeik the fauouris of the chur They muſt begyne at the Miniſterie the Eld & Deacons, who muſt expone there repent to the Miniſter, or Miniſteris in there aſſembl â day may be appointed to the excommuni to preſent him ſelf before thame. The ſigne his

his repentance aucht to be diligently inquired, what hathe bene his behauour ſence the tyme of his excõmunication, what he will offer for ſatisfaction to the Church: And vnto whome he hath exponed the grefe and dolour of his hart: If the excõmunicat be found penitent & obedient in all thingis: The miniſter the nixt ſonday may geue aduertiſment to the hole Church of his humiliation, and command theme to call to God for increaſe of the ſame: The nixt ſeſsion day the Miniſter may appoint to the excõmnicat ſuch ſatisfaction as they think moſt expediẽt to the which if the excommunicat fullie agre, then may the ſaid Miniſterie appoynt vnto him ane certane day when he ſhall fulfill the ſame.

FOR this is principalie to be obſerued, that no excõmunicat perſone may be receauid to the ſocietie of the church agane, vnto ſuch tyme ỹ he haue ſtand at ỹ church dure, at the leaſt mo Sõdayis then one. Which dayis being expirid, and the hole ſatisfaction complete, ſome of the Eldars ſhall pas to the excommunicat, efter that the formar prayer of the Miniſter in the Pulpet be ended. And ſhall preſent him to an certane place appointed for the penitents, where he ſhall ſtand in the ſame habite, in the which he maid ſatisfaction vntill the Sermone be ended. And then ſhall the ſame Eldars that broght him

in the Church preſent him to the Miniſte
with theſe or the lyke wordis,

THIS creature of Godis, N. that for
wickednes and obſtinat rebellion hath bene
cõmunicat from the body of IESVS CHRI
bot now by the power of the ſpirit of God
called bak agane by repentance, ſo far as the i
gemẽt of man can perſaue, for he hath not o
craued the fauors of the miniſterie, ẏ he my
be receaued into the bodie of the Church ag
bot alſo moſt obedientlie hath ſubiected h
ſelf to all that we haue cõmanded, for tryell
his humiliatioun: And therefoir we preſent h
befoir yow to be examinat, & if his repentan
be ſufficient to be receaued agane to the bo
of the Church.

Then ſhall the Miniſter Rander thankis, f
to God for that parte of his humiliation, & al
deſyre the Church of God to do the ſame wi
him. Therefter he ſhall addres him to the pe
ſone excommunicat. And firſt ſhall lay befo
him his ſin, therefter the admonitions that w
geuin vnto him to ſatisfie ẏ Church for the ſa
And laſt his proud contempt & long obſtinac
for the which he was excõmunicat. And of eu
rie one he ſhall require his peculiare confeſsio
with accuſation of him ſelf, and deteſtatioun
his i

his impietie. Which being receaued he shal ren-
der thankis to God as followeth.

WE thank the mercy and goodnes of God through Iesus Christ oure Lorde for this thy conuersion. N. In to the which thow hast not so muche eshamed thy self, as that thow hast cō-founded & owircome Sathan, by whose wen-noum & deceauable entismentes thow hetherto hast bene rebelliouse to the holsome admoniti-onis of the Church: And yet becausse we can bot onlie see that which is externall We will ioyne our Prayeris with Thyne, that this thy humiliation may procead frome the hart.

Let the prayeri sappoynted to be said inthe receaueing of the penitēt be said also heir: which ended let the Church and the penitent be ad-monished as there is expremed. Except that the cryme of his excō-munication most euir be Aggredged and mentionat.

the prayer cōteanīg his receuaing to ȳ church-

LORDE Iesus Christ King, techar, and oure eternall Preist, who with the preaching of thy blessed Euangell hath ioyned the power to bynd and lowse the sinnes of men: who hath also pronunced, that whatsoeuir by thy minister-is is bound in earth, shal be bound in ȳ Heauin. And also that whatso euir is lowsed by the same, shal be lowsed & absolued with the in the

Heauin, looke ô Lord mercyfullie vpon this thy creature. N, &c. whome Sathan of long tyme hathe holdin in bondage, so that not onlie he drew him to iniquitie, bot also that he so hardened his harte that he dispised all admonitiouns, for the which his sin and contempt we war cõpelled to excõmunicat him from our body. Bot now ô Lorde, seing that the spirit of our Lorde Iesus Christ hath so far preuailed in him. That he is returned to our societie, it will pleis the for the obedience of our Lorde Iesus so to accept him, that his formar inobedience be neuer laid to his charge. Bot that he may increase in all Godlines till that Sathan finallie be troddin vnder his feit and ours, by the power of our Lord IESVS CHRIST, to whome with the and with the holie Spirit be all honor and glorie now and euir. SOBEIT.

The forme of Absolutioun.

IN the name & authoritie of IESVS CHRIST I the Minister of his blessed Euangell with cõsent of this hole Ministerie & Church, Absolue the N. Frome the sentence of excõmuncation, frome the sin by the commited, and frome all Censures led aganst the for the same of before, according to thy repentance. And pronunce thy

thy ſin to be lowſed in Heauin, and the to be receaued agane to the ſocietie of Ieſus Chriſt, to his bodie the church. To the participatō of his Sacramēts,. And finallie to the fruitioun of all his benefits. In the name of the Father, the ſone and the holy Spirit. So be it.

The abſolution pronunced, the Miniſter ſhall then call him Brother & geue him admonition, to watche and pray, that he fall not in the lyke tentatioun. That he be thankfull for the mercy ſhawin vnto him and that he ſhaw the fructis of his conuerſion in lyfe & conuerſatioun.

Thereſter the hole Miniſterie ſhall embrace him, & ſuche vthers of the Church as be nixt vnto him: and then ſhall one Pſalme of thankis geuing be ſong.

This ordour may be enlarged or contracted as the wiſdome of the diſcreat miniſter ſhall think expedient: For we rather ſhaw the way to the Ignorant, then preſcribe ordour to the learned, that can not be amended.

¶ANE PRAYER.

PReſerue the publict face of thy Church with in this Realme ô Lord: Dilait the Kingdome of thy Sone Ieſus Chriſt vniuerſallie. And ſo

farther disclois and brek doune the tyranny of that Romane Antichrist by the power of thy Soneoure Lorde Iesus Christ. So Beit.

ANNO. 1567.

Rom. 16.

Soli sapienti Deo per Iesum Christum gloria inperpetuum: Amen.

This book is thoght necessar and profitable for the Church & cõmanded to be printed be he Generall Assemblie. Set furth be Iohne Knox Minister.

And sighted be vs whose names follow. As we war appointed be the said generall assebl.

Iohne Willock.
M Iohne Crag.
Robert Pont.
Iohne Row.
Dauid Lyndesay.
Guilielmus Christisonis.
Iames Greg. &c.

THE forme and ordour of the election of the Superintendent which may ſerue in electioun of all vther Miniſters. At Edinburgh. the 9. of Marche. ANNO. 1560.

Iohne Knox being Miniſter.

FIRST was maid â Sermon in ŷ which thi heads, wer intreated. Firſt the neceſsitie of Miniſters, & Superintendents. 2. The crymes & vices ŷ myght vnable theme of the miniſteric. 3 The verteous required in theme. 4. And laſt whethir ſuch as by publict cõſent of the Church ver called to ſuch office myght refuis the ſame.

The Sermon finiſhed. It wes declared be the ſame Miniſter maker thereof. That the Lords of Secrete Coũſall had geuen charge & power to the Churchis of Lowthyane to cheis M. Iohne Spottiſwod, Superintendent and that ſufficient warning wes maid be publict edict to the Churchis of Edinburgh, Lynlithgu, Striueling, Trenent, Hadingtoun, and Dunbar, as alſo to Erles, Lords, Baronis, Gentilmen, and vthers haueand or that might clame to haue vote in electiõ to be preſent that day at that ſame houre.

And therefor inquiſition wes maid who wer preſent & who wer abſent, after wes called theſaid M. Iohn who anſwering, the Miniſter demãded geue any man knew any cryme or offẽce to the

ſaid M. Iohn, that myght vnable him to be cal-
led to that office. And that he demanded thryſe.
Secundarlie queſtion wes moued to the hole mul
titude giue ther wes any vther whom they wald
put in election with the ſaid M. Iohne ȳ peopel
wer aſked if they wald haue the ſaid M. Iohne
ſuperintendent? If they wald honore and obey
him as Chriſts Miniſter and confort & aſsiſt him
in euerie thing pertening to his charge?

They anſwered.

We wil & we do promeiſe vnto him ſuch obedi
ence as becũeth ȳ Scheip to geue vnto there Pa-
ſtour ſo long as he remaneth faithful in his office

The anſwers of peopele and there conſent re-
ceaued. Theſe queſtionis wer proponed to him
that wes to be elected. Queſtioun.

Seing that ye here the thruſt and deſyir of this
people, do ye not think youre ſelf bound in cõ-
ſcience before God to ſupporte theme that ſo
earneſtlie call for youre confort & for the fruict
of youre labours.

anſwer.

If any thing wer in me able to ſatifie there de-
ſyir I acknowledge my ſelf bound to obey God
calling by theme. Qu:ſtioun.

Do ye ſeke to be promoted to this office and
charge for ony reſpect of worldlie cõmoditie

reches,

reches or glorie, Answer.
God knoweth the contrair,

Questioun.

Beleue ye not that the doctrine of the Prophetes & Apostils contened in the books of the new and old Testaments is the onelie trew and moste absolute fundatiō of the vniuersal church of Christ Iesus. Insomuche that in the same Scriptures ar contea ned all thingis necessare to be beleued for the saluation of mankynd.

Answer.

I veralie beleue the same, and do abhor and vtterlie refuse all doctrine alledged necessare to saluation that is not expressedlie cōtened in the same.

Questioun.

Is not christ Iesus, man of man according to the flesh To wit, the Sone of Dauid, the seid of Abraham cōceauid of the holy GHOST, borne of the Virgine his Mother, the onlie head and mediator of his Church.

Answer.

He is, and without him there is nether saluation to man nor lyse to Angell.

Questioun.

Is not the same Lorde Iesus the onlie trew God the Eternal Sone of the Eternal father, in whom all that shall be saued wer elected before the fundatioun of the Worlde was layd.

Anſwer.

Iacknowledge and confes him in the vnitie of his Godhead to be God abuife all hings bleſſed for euir.

Queſtioun.

Shall not they whome God in his Eternall cõſale hath elected, be called to the knowledge o his Sone oure Lord Ieſus, & ſhall not they who of purpoſe ar called in this lyfe be Iuſtified and where Iuſtificatioun and fre remiſsioun of ſinnes is obtened in this lyfe be fre grace. Shall not the glorie of the Sonnes of God follow in the generall Reſurrectioun when the Sone of God ſhall appeare in his glorious Maieſtie.

Anſwer

This I acknowledge to be the doctrine of the Apoſtle and the moſt ſingular cõforte of Goddis children.

Queſtioun.

Will ye not then conteane your ſelfe in all doctrine within the bounds of this fundatioun? Will ye not ſtudy to promoue the ſame alſwell be your lyfe as be your doctrine? Will ye not according to the graces and vtterance that God ſhall grant vnto yow profes, inſtruct, and manteane the puritie of the doctrine conteaned in the Sacred word of God and to the vttermoſt of your power? Will ye not ganſtand & conuince the gainſayars and the teacharis of mennis inuenti-

entions.

Answer.

That do I promise in the presence of God and of his congregatioun here assembled.

Questioun.

Know ye not that the excellēcie of this office to the which God hath called yow requireth that your cōuersation and behauour be such, as that ye may be Irreprehensible, yea euen in the Eyis of the vngodlie.

Answer.

I vnfeanedlie acknowledge and humblie desire ȳ Church of God to pray with me that my lyfe be not slanderous, to the glorious Euangell, of Christ Iesus.

Questioun

Because ye ar â man cōpassed with infirmities, will ye not cheritablie & with lowlynes of spirit receaue admonitioun of youre bretheren? And giue ye shall happin to flyide or offende in any poynt? Wil ye not be subiect to the discipline of the Church as the rest of your bretheren?

The answer of the Superintendent or Minister to be elected.

I acknowledge my self â man subiected to infirmitie and one that hath nead of correctioun and admonition and therefore I most willinglie sub-

iect my self to the holsom discipline of ẏ church yea to the discipline of the same Church by the which I am now called to this office and charge and heir, in Goddis presence and yours do promis obedience to all Admonitions secreatlie or publicte geuin, vnto the which If I be fonnd inobedient I Cōfes my self most Worthie to be eiectted. Not onelie frome this Honore, bot also frome the societie of the faithfull in case of my stubburnes. For the vocatioun of God to bear charge within his Church maketh not men tyrants nor lordes, bot appoineth them seruandis, watchmen, and pastors to the flock.

Thus ended questioun must be asked agane of the multitude. Questioun.

Require ye any farther of this your Superintendent? Answer.

If no man answer let the Minister proced:

Will ye not acknowledge this your Brother for the minister of Christ Iesus? Will ye not reuerence the worde of God that proceadeth fra his mowth? Will ye not receaue of him the Sermon of exhortation with patience? Not refusing the holesom medicine of your Saules? Although it be bittir and vnplesing to the flesh? Will ye not finallie manteane and confort him in his ministerie aganst all suche as wickedlie wald rebell

ainſt God and his holie ordinance.

The people anſwereth.

We will: as we will anſwer to the Lorde Ieſus who hath commanded his Miniſters to be had in reuerence, as his Embaſſadors and as mē that curfullie watche for the Saluatiō of our Sawles.

Let the Nobilitie be vrged with this.

YE haue hard the dewitie and profeſsion of this oure Brother by youre conſentis appointed to this charge as alſo the dewitie and obedience, which God requireth of vs towardes him here in his Miniſterie: But becauſe that neather of bothe ar able to perform any thing without the eſpeciall grace of oure God in Chriſt Ieſus who hathe promeſſed to be with vs preſent, euin to the conſummatioun of the worlde with vnfeamed hartis, let vs craue of him his benedictioun and aſsiſtance in this work begun to his glorie & for the confort of his Church.

¶THE PRAYER.

O LORDE to whom all power is geuin in Heauin and in Earth. Thow that art the Eternall Sone of the Eternall Father, who haſt

not onlie ſo loued thy Church, that for the re-
demptionu & purgatioun of the ſame, thow ha-
humbled thy ſelf to the death of the Croce, an-
thereupone haſt ſched thy moſt innocent blo-
to prepare to thy ſelf â ſpous without ſpot, b-
alſo to reteane this thy moſt excellent benefit
recent memorie, hath appointed in thy Chur-
Teachers, Paſtors & Apoſtels, to inſtruct, cõfo-
& admoniſh the ſame: look vpone vs mercyfull
ô Lord thow that onelie art King, Teacher, an-
hie Preaſt, to thy awin flock: and ſend vnto th-
oure Brother, whom in thy name we haue cha-
ged, with the cheif cair of thy Church within
boundis of L. ſuch portion of thy holie ſpir-
as thereby he may rightlie deuyid thy word t-
the inſtructioun of thy flock, and to the cõfu-
tioun of pernitious errouris, & damnable ſuper-
ſtiouns. Geue vnto him good Lorde, â mowth
& wiſedom whereby the ennimes of thy truth
may be confounded; the Wolffes expelled, an-
dreuin from thy Fald, thy Scheip may be fed in
the holſome Paſtures of thy moſt holie word,
the blynd & ignorant may be illuminated with
thy trew knowledge, finallie that the dregges o-
ſuperſtitioun, and Idolatrie which yet reſteth
within this Realme being purged and remoued
we may all not onelie haue occaſion to glorifie

eure onlie LORDE and Saluiour, bot alſo
ylie to grow in Godlines & obedience of thy
ſt holy will, to the deſtruction of the bodie
f ſinne & to the reſtitution of that Image to the
hich we wer ones created & to the which after
ure fall & defection we ar renewed by parti-
pation of thy holie ſpirit, which by trew faith
in the we do profes as the bleſſed of thy Father,
of whome the perpetuall encreaſe of thy graces
we craue, as by the oure Lorde, Kinge and onlie
Biſchop we ar taught to pray.

Our Father. &c.

The prayer ended the reſt of the Miniſters if
any be, and Eldars of that Church preſent, in
ſigne of there conſent ſhall tak the eliected be
the hand.

The cheif miniſter ſhall giue the benedictioun
as followeth.

God the Father of our Lord Ieſus Chriſt, who
hath cõmanded his Euangell to be preached to
the confort of his elect, and hath called the to
the office of â Watcheman owir his people,
multiplie his graces with the, illuminat the with
his holie ſpirit, conſorte and ſtrenthen the in all
vertew, gouerne & guyde thy miniſterie to the
prayſe of his holy name, to the propagation of

Christs Kingdome: to the cõfort of his Chu
& finallie to the plaine discharge and assuran
of thy owin conscience in the day of the Lo
Iesus, to whome with the Father and with
Holie Ghost be all honour prayse & glorie no
and euir. So Beit.

¶The last exhortatioun, to the elected.

TAK heid to thy self and vnto the flock cõ
mitted to thy charge, fead the same cairfullie no
as it wer be cõpulsion bot of verray lufe which
thow beareſt to the Lorde Iesus, Walke in sim
plicitie and purenes of lyfe as it becumeth the
trew seruand and the Ambassadour of the Lord
Iesus. vsurpe not dominion nor tyrannical auth
ritie owir thy bretheren, be not discoraged in
aduertsitie, bot lay before thy self the exampl
of the Prophets, Apostles, & of the Lorde Iesus,
who in there Ministerie sustened contradiction,
contempt, persecution, and death, feare not to
rebuke the worlde of sin, Iustice, and Iudgment.
If any thing succeid prosperullie in thy vocatiõ
be not puft vp with pryde, nether yet flatter thy
self as that the good succes proceaded from thy
vertew industrie or cair. Bot let euir that sentẽce
of the Apostle remain in thy hart: What hast thy
which

which thow haſt not receaued? If thow haue receaued why glories thow? Confort the afflicted ſupport the poore and exhort vtheris to ſupport them. Be not ſoliſt for things of this lyfe, bot be feruent in prayer to God for the encraſe of his holie Spirit. And finallie behaue thy ſelf in this holy vocation with ſuch ſobrietie, as God may be glorified in thy Miniſterie. And ſo ſhall thow ſchortlie obtein the victorie, & ſhall receaue the Croune promiſſed when the Lorde Ieſus ſhall appeare in His Glorie, whoſe omnipotent Spirit aſsiſt the and vs to the end.

SING 23.

FINIS.

The Electioun of Eldars, and Deaconis, in the Church of Edinburgh.

BEfore that there was any publict face of trew religioun within this Realme, it pleased God of his mercie to illuminat the harts of many priuate persones, so that they did perceaue and understand the abuses that war in the Papisticall Church & thereupone they did withdraw them selfis from participation of there idolatrie.

And because the Spirit of God will neuer suffer his awin to be Idill and Void of al Religion, men began to exercise them selfis in reading of the Scriptures secretlie within there awin houses and thereunto war added secrete prayers, publictlie made within the houses, after schort proces of tyme God gadthered Houses togidder, in one Hous to the same exercise, some tymes in the selfd, & some tymes in houses by nyght & then began men inspyred (no doubt by the Spirit of God, to consider that diuerse Houses & varietie of persons could not be kept in good obeieance, and honest fame without ouersearis, Eldaris, and Deacones. And so began that small flok to put theme selues, in such ordour as if Christ Iesus, had plainlie triumphed in the midds of them by the power of his Euangel and so they did

elect ſome to occupie the ſupreme place of exhortation, and reading, ſum to be Eldaris, and helparis to them for the ouerſight of the flok, & ſome to be Deacones, for the collection of almus to be diſtributed to the poore of there awin body. Of this ſmal beginisg is that ordour ȳ how God of his mercie hath geuin vnto vs publictlie within this Realm, & principallie within this Toune of Edinburgh proceded. For when it pleaſed ȳ merciful goodnes of our God, to geue the victorie to the Euangel of his deare Sone oure Lorde Ieſus, & to ſuppres & beat doune the pryde of the enemies of al trew Religion within this Realme: Of the principales of ſuche as were knowin to be men of good conuerſation and honeſt fame in the priuie Church, wer choſin Eldaris, and Deacones to rule, with the Miniſter in the publict Church: which burdene they ſufficientlie ſuſtened â Zeir and more, and then becauſe they could not (without Neglecting there awin priuate houſes) longer watt vpone publict charge they deſired that they might be releaued, and vthers might be burdened in thair roume, which was thoght â petitiõ reaſonable, be the whole Church. And therefor it was grantit vnto theme that they ſhuld nominat, & geue in election ſuche perſonages as they in there

sciences thoght moſt apte & abil to ſerue in that charge: prouiding that they ſhould nominate dowble mo perſones then wer ſufficient to ſerue in that charge, to the end that the whole congregatioun might haue therefre vote in there election, & this ordour hath bene euer obſerued ſpce that tyme in the Church of Edinburgh: ỳ in the olde ſeſsioun before there departing nominates 24. in election for Eldars, of whome 12. ar to be choſin, and 32. for Deacones, of theme 16. to be elected which perſones ar publictlie proclamed in the audience of the whole church vpone â Sonday before noon after Sermõ, with admonition to the Church that if any mã know any notorious cryme or cauſe that might vnable any of thoſe perſones to enter in ſuche â vocatioun that they ſhould notifie the ſame, the nixt thurſday to the ſeſsion, or if any knew any perſones more able for ỳ charge they ſhuld notifie the ſame vnto the ſaid ſeſsioun, to the end that no man without the Church ſhuld compleine ỳ he was ſpoiled of his libertie in electioun. 12. 16

The Sonday following in the end of the ſermon before noone the hole Communicantes ar cõmanded to be preſent at after noone, to geue there votes as they will anſwer before God to ſuch as they think moſt able to beare the charge

of the Church with the Miniſters. The votes of all being receaued the ſcrolles ar deliuered to any of the Miniſters, who keipeth the ſame ſecreate from the ſight of all men, til the nixt thurſday, then in the ſeſsion he produces them that the Votes may be counted, Where the maniest votes without reſpect of perſone, hathe the firſt place in the Eldarſchip & ſo proceading till the nomber of tuelf be cõpleit, ſo that if â poore man exceid the riche mã in votes he preceadeth him in place and it is called the firſt, ſecond, and thrid Eldar, euin as the votes anſwereth: and this ſame is obſerued in the election of the Deacones.

The fryday after that Iudgement is tane what perſones ar elected for Elders and Deacones to ſerue for that Zeir, the Miniſter after his Sermon readis the ſame names publictlie, & geues commandement publictlie that ſuche perſones be preſent in the Church the nixt Sonday at ſermone before noone in the place to be appoynted for theme to accept that charge, that God by the pluralitie of votes had laid vpone theme. Who being conuened, the miniſter after ſermon reads thir names publictlie, the abſents ar noted & the preſentes ar admoniſed, to conſider the dignitie of that vocation, whereunto God hath called them, the dewtie that they aw to the people

the danger that lyis vpone theme, if they be found negligent in that there vocation: Andfillie the dewtie of the people towardis the persones elected ẏ being done this prayer is red.

¶ THE Prayer in the election of Eldaris & Deaconis.

O Eternall & euerlasting God Father of oure Lorde Iesus Christ, who of thy infinit mercy and goodnes hast chosin to thy self â Church of the lost seade of Adam, which thow hast euer rewlled by the Inspiration of thyne holy spirit, & yet not the les hast alwayis vsed the ministerie of men as weill in preaching of thy worde & administration of thy Sacraments, as in giding of thy flok & prouiding for the poore within the same as in the Law, Prophets & in thy glorious Euangel we haue witnessis which ordour ô Lord ẏ of thy mercy hast now restored to vs again after that the publict face of thy Church hathe bene deformed be the tyrannie of that Roman Antichrist. Grant vnto vs ô Heauinlie Father hartes thankful for the benefits ẏ we haue receaued, and geue vnto these our Bretheren, elected to these charges within thy Church, suche abundance of thy holie spirit that they may be found vigilant, and faithfull in that vocatioun where-

vnto thow of thy mercy hast called them.

And albeit ô Lord these smal beginnigis are contemned of the proud worlde, yet Lord thow for thy awin mercyes saik blesse ẏ same, in such sort ẏ thy Godlie name may be glorified superstition & idolatrie may be rooted out, and vertew may be planted, not onlie in this generation, but also to the postirities to come. Amen. grant we this mercyfull Father for Iesus Christ thy Sonne saik in whose name we call vnto the as he hath taughtvs saying. Oure Father. &c.

And so with the rehersall of the Beleif after the which shall be song this portion of the 103. psalme verse 19. The Heauens hie at. and so to the end of that psalme.

After the which shall this schort admonition be geuin to the elected.

Magnifie God who of his mercy hath called yow to rule within his Church: be faithfull in your Vocation, schaw your self Zealous to promote Vertew feir not the faces of the wicked, but rebuke there wickednes. Be merciful to the poore, & support them to the vtermost of your power, and so shall ye receaue the benediction

God preſent and euerlaſting.
ſaue the Kings Maieſtie and geue vnto him
Spirit of Sanctificatioun in his Zong age.
ſe his regent & ſuch as aſsiſt him in vpryght
unſal, & ather fructfullie cõuert, or ſuddanlie
found the enemies of trew Religioun, and
this afflicted common Wealth.

FINIS.

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